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he began to enlarge the opening in the tree, and now the little maid began to cry and call for her mother. Three powerful spirits, who conveniently happened to be near, heard the noise of the demon's axe, and hurried to the spot. They conquered him in short order, held an autopsy on his frame, and returned to the maiden her clothing and rabbits. As she could not marry them all, she thanked them 'ever so much.' They escorted her safely home, and she told the story to her anxious mother, who weaved it into a song, and it has ever since lived in tradition, and been sung by the braves at each recurring annual rabbit-hunt."

NOTES AND QUERIES.

A NURSERY YARN. — "Bets Remington and I was gals together, and the only difference betwixt us two was, I was rich and she was poor. As I sat spinning at my little wheel, I heard some one knock at the door. Come in, Bets, says I; and who should come but Bets. Why, Bets, says I, What's the news? Well, she was going to get married. Well, says I, if you're going to get married, you'll be wanting some things. So I went up stairs and got a matrass, and a couple of pair of pillowbeds, and two old sheets, and brought 'em down, and says I, Here, Bets, and I went down stairs, and I got a pound cake, and a plum cake, and a whole cheese. And I got 'em before her, and she ate, and she ate, till I thought, my soul, she'd die. Then, said she, I must do as beggars do, eat and run. What's your hurry, Bets? says I. Can't you stay a little longer? No, says she, it's a dark night, and a lone road. So she went out, and she got into a rang horse, and a ranketty shay, and she went off singing,

'Friendship 's like a spider's web, aysily broken.'"

This is to be repeated with lips drawn over the teeth, as if they belonged to an old woman; the reciter may wear spectacles and cap. What a "rang" horse is, I do not know. On repeating the words to a New England woman, now living in Quincy, Illinois, she said: "Why, that's what I used to be told when I was a child. At the words, "ate, ate, ate," the hands are raised in amazement.

Mrs. F. B. Knapp.

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BIBLIOGRAPHICAL NOTES.

BOOKS.

ELEVENTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution. 1889-90. By J. W. POWELL, Director. Washington: Government Printing Office. 1894. Pp. xlvii, 553.

The assertion has often been made, in the pages of this Journal, that the contributions recently made to the record of primitive tradition in America

exceed in value those contributed by all other portions of the globe, and that these are calculated so completely to revolutionize the theory of early religion and mythology, that the doctrines of text-books are already out of date, and that no valuable discussion can be offered on any related theme without attention to their lessons. These remarks are enforced and justified, in an additional degree, by every passing year. The Twelfth Annual Report of the Bureau of Ethnology will go into the hands of all students of myth; in this place it is not possible, as it will not be necessary, to offer anything more than a cursory indication of its contents.

The paper of Matilda Coxe Stevenson on "The Sia" (pp. 9-157) deals with one of the pueblo peoples, by force converted to Christianity in 1692, but which has retained its ancient beliefs and observances, giving only a nominal attention to the ecclesiastical usages, which it duplicates with its hereditary rites, the infant having received tribal consecration before the priest confers baptism. A long and valuable section of the treatise is occupied with the cosmogony, in the main obviously pre-Columbian, although here and there exhibiting the influence of Christian suggestions. Next are related the rain ceremonials, and other rites of the theurgic societies. Two points we may mention: the sacred meal strewn in a line, in order to form a road for the spirits, is supposed to attract them by its use as their food; the symbolical pouring of water into a sacred vessel to produce rain. A selection is given of songs used in rites. An especially interesting chapter is that on Childbirth; here the value of a feminine collector is evident. Especially will be remarked the obviously pre-Columbian presentation of the four days old babe to the father Sun. Mortuary customs and myths conclude the paper.

Mr. Lucien M. Turner's account of the "Ethnology of the Ungava district" (Hudson's Bay Eskimo), (pp. 167-350), is mainly concerned with physical characteristics, raiment, and culture, but includes sections on religion, festivals, and folk-lore. The view is more external than that of the paper before described, as the life is harder. Particularly may be mentioned the statements regarding the doctrine of spirits (p. 273).

"A Study of Siouan Cults," by J. Owen Dorsey, cannot but cause a sigh over the lamented writer, whose loss is so irreparable. Mr. Dorsey was well aware how imperfect was the record of cult among certain tribes of this family. It was his ambition to spend a year in the field, making for the time being linguistic work secondary, and recording the ceremonials of Osages and others. The study does not present, therefore, any finality. Here will be found gathered with the author's usual exactness and conscientiousness, as much as at the time of writing was known concerning Siouan worships.

W. W. N.

CHINOOK TEXTS. By FRANZ BOAS. (Smithsonian Institution.) Washington: Government Printing Office. 1894. Pp. 278. (With two portraits.)

This remarkable collection is the result of an effort of the distinguished editor to gather the remains of this Salishan language; after long search